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History of the Church of Christ,
IN AUBURN.

History of the Church of Christ in Auburn.

A DISCOURSE

PREACHED AT THE

FIRST PRESBYTERIAN CHURCH,

THANKSGIVING DAY, NOVEMBER 28, 1867,

CONTAINING A

REVIEW OF THE PLANTING AND GROWTH OF

ALL THE DENOMINATIONS IN THE CITY,

AND OF THE

THEOLOGICAL SEMINARY,

WITH STATISTICS OF PRESENT MEMBERSHIP, FINANCES,
SABBATH SCHOOLS, AND SKETCHES OF EMINENT
PASTORS AND PROFESSORS OF THE PAST.

BY REV. HENRY FOWLER,

Pastor of Central Church, Auburn, New York.



FOR SALE AT THE BOOKSTORES OF C. P. WILLIAMS AND OF R. T. PAYNE,
AUBURN; CHARLES SCRIBNER & CO., 654 BROADWAY, N. Y.;
PRESBYTERIAN HOUSE, 1334 CHESTNUT-ST., PHIL'A.

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AN HISTORICAL DISCOURSE.

1 *Kings*, 22: 4, "*I am as thou art, My people as thy people.*"

The topic is the HISTORY OF THE CHURCH OF CHRIST, IN AUBURN.

There are several households of faith, known by distinct names, but they are one in Christ. A review of each others' progress will strengthen Christian unity as we are moved to sympathy in others, trials and are grateful on this thanksgiving day, for the prosperities of all. Each one shall say to the other, in the words of Jehoshaphat, king of Judah, "I am as thou art, my people as thy people."

The first settlement of Auburn, then included in the military township of Aurelius, was made in 1793, by Col. John L. Hardenburgh, an officer of the Revolution, who settled on the land assigned to him as compensation for military service, and gave his name to the village. Not long after, William Bostwick established himself on the west side of Owasco outlet, and as tradition affirms, felled the first tree.

The earliest attempt at religious organization in this township, was made in the year 1801, eight years after the settlement. Col. Hardenburgh, with his family, for several years after his coming, attended church at Owasco, where the Reformed Dutch had commenced an organization.

Rev. David Higgins was sent into Western New York by the Connecticut Missionary Society, in the latter part of the year 1801. He preached at Cayuga, Grover's Settlement, Aurelius, and Hardenburgh's Corners, once in four weeks at each place.

There were at that time twelve frame dwellings, six on each side of the Owasco Outlet, besides two log houses, a grist mill,

a store, one or two shops, and the red school house, standing on what is now the south-west corner of Genesee and South streets. This was Auburn, only sixty-five years ago, when William Bostwick, (who with his wife and three children in the choir, led the singing,) Dr. Burt, Horace Hills, Henry Ammerman, Capt. Stevenson, Dan Hyde, Silas Hawley, with the women, famous in that and subsequent time for prayer and good works, composed the most of Mr. Higgins' congregation. The preacher was an earnest, godly, and portly man. His labors were blest through a long and faithful ministry in various places, till the year 1840, when he died in Norwalk, Ohio, on a June Sabbath afternoon, having attended his morning service as usual.

The Sabbath services were held either in the red school house or in Wm. Bostwick's public house, in the large room used in turn as church, court house, ball room, and public hall, as the inhabitants of an infant settlement might desire, until the year 1807, when the Court House was built, and was used by this and other religious Societies, until provided with churches.

THE FIRST PRESBYTERIAN CHURCH

Was organized as a Congregational Church, July 14th, 1811, by three men and six women, in the long room of the tavern, known as the Centre House, kept by David Horner, and situated on the corner of Genesee and Market streets.

The following is the quaint record of the organization: "The propriety and importance of an establishment of this nature, having been a subject of frequent and serious conversation among a number of individuals who were solicitous that it might be effected, and having sought from time to time, Divine direction in a measure of so great moment, having often conversed together on the essential subjects of experimental, practical and doctrinal religion, and having agreed on certain articles of faith and practice to be adopted by them as members of a Christian church, the following persons, did, on the Lord's day, of July 14th, 1811, come together, in the time of public worship, openly acknowledge, and mutually profess the succeeding articles of the Christian Faith, renew their covenant with God, and unite in a relation together."

The following is the record of the meeting held to give a call to the first pastor, and his answer:

"At a meeting of the church, at the house of Silas Hawley, duly warned for the purpose of giving a call (April 16th, 1813,) to the Rev. Hezekiah N. Woodruff, to take the pastoral charge of this church, the Rev. Francis Pomeroy was chosen moderator. On motion it was unanimously voted, the church being fully satisfied with the ministerial qualifications of the said H. N. Woodruff, do freely and cheerfully give him a call to take the pastoral charge of this church and to minister to the congregation in all things which pertain to a good minister of Jesus Christ, and that he be free from worldly care and avocations, we do covenant and agree that we will, to the utmost of our power, endeavor that the sums of money which are subscribed for his support, and made payable to the trustees of the society, not only those, but such as shall hereafter be subscribed for that purpose, shall be collected and paid over to him agreeable, to the stipulations contained in the call of the trustees which will accompany this instrument."

ANSWER.—"The subject of your call to take the pastoral oversight of the church and congregation in this place has long been familiar to my mind and has become in my view both a matter of duty and pleasure, and at the same time, I have reason to be astonished at the providence of God, both towards myself and you, by which this event is to be accomplished. But I hope, sincerely, it will be for the glory of God, and for our mutual spiritual benefit and growth in grace. The offer you have made me of a pecuniary nature in order to free me from worldly cares and temporal embarrassments, although I have reasons to fear they will not be found fully adequate, yet I am induced to accept from the following considerations: That the earth is the Lord's and He giveth it to whomsoever he will, and is able to supply my needs; that the church and congregation are young, and although in a growing, flourishing condition, yet many heavy burdens and experiences must lie upon them which I should be happy to alleviate, and also that I put full confidence in the trustees, that if at any time it should not be found adequate, they will make use of such means and de-

wise such measures from time to time, to the utmost of their ability, as will make me comfortable and happy—while I endeavor to convince them that I am willing to spend and be spent for them, and am not seeking their's, but them. And should I be called in Divine providence to attend to some worldly business, to visit my friends which are at a great distance, which may require my absence a few Sabbaths, I hope the spirit of love and forbearance will be exercised towards me, and that the 'God of love and peace which brought from the dead our Lord Jesus Christ, that great shepherd of the sheep' will be with us and bless us through Jesus Christ our Lord."

August 5th, 1814, the church unanimously became Presbyterian. It then numbered 41 members. John Oliphant, Horace Hills, and Silas Hawley, were elected the first elders.

In August, 1816, Mr. Woodruff was dismissed, and in November of the same year, the church gave a unanimous call to Rev. Direk C. Lansing, to become their pastor, which was promptly accepted. The present house of worship, finished at this time, five years after the organization, was dedicated on the eighth of March, 1817, and the lot upon which it stands was donated by Col. Hardenburgh. The original size of the house was 52 by 55 feet. It was regarded at that day as a model of church architecture. The population at that time was 1500. The same year the State Prison was located and its foundations laid. The church was enlarged to its present size in the year 1828. I ask you to note that at the time of the dedication of the church, the membership was 60, and six months after, it was 207.

In June, 1829, Dr. Lansing was dismissed, and was installed over the Second Presbyterian Church in Utica, having been pastor here for over twelve years. In 1834 he returned to Auburn for a residence, and assisted Father Hopkins, who was in feeble health for three years. In 1842-3 he officiated as stated supply.

Dr. Lansing came to Auburn at the age of 32, in the prime of youthful vigor. Sprung from an ancient, honorable, and wealthy family, his grandfather being patroon or patentee of a large manor, near Troy, (after whom the town of Lansingburgh is named,) a graduate of Yale College, as a young man noticeable

for vivacity of temperament, heartiness of feeling, and high spirit, doing whatever he did with enthusiasm, a natural orator, endowed with genius, commanding in his presence, he promptly won the hearts of the people, and stirred all classes with the magnetism of his individuality and the fervor of his eloquence. He was remarkable for his affectionate interest in children and for his success in addressing them, and many young people were led by his kind and simple teachings to consecrate their hearts to Christ.

Lewis Gaylord Clark thus describes him: "Dr. Lansing was the first really *live* preacher that I ever heard. Very crowded was the meeting house of our boyhood, when it was known that Dr. Lansing of Auburn was to exchange with our pastor. He was one of the most electrically eloquent preachers we ever heard—Bascom alone excepted. Everything spoke, his long, slender figure, the graceful sweep of his arm, the flash of his black eye, the winning tones of his voice, all combined to rivet the attention and compel the admiration of his hearers. In gesture he was only excelled by Harry Clay. He read a hymn with more effect than any minister I ever heard. Sometimes in giving out a hymn he would pause, turn the book upon its face, on the pulpit cushion, and comment upon what he had read, often in the most touching and feeling manner. Well do I remember his pausing in this way at the verse,

"When I survey the wondrous cross
On which the Prince of Glory died."

His remarks upon this beautiful verse, although brief, almost constituted a sermon. They were replete with tenderness and deep feeling. His hymns were always selected with remarkable adaptation to the subjects of his sermons. On one occasion a hymn written by my brother, was sung in Washington Square by 5000 children, after having been read by Dr. Lansing. It was a proud moment for the writer when he heard those innocent voices sending up to Heaven in one blended aspiration the burthen of his lines. Dr. Lansing's cordial praise of those lines upon the spot, their execution by so many children in that beautiful square, on one of the loveliest of early sum-

mer days, was one of the writer's most cherished memories during life."

A Utica friend thus describes Dr. Lansing: "In reading one of the fervent, devotional psalms of David, his spirit really seemed, as Carlyle expresses it, "to catch some echo of it, through the old, dim centuries; feeling far off in his own heart, what it was to other hearts made like unto his own. I remember especially, one lovely Sunday morning in spring his reading the hymn

"Was it for crimes that I had done
He groaned upon the tree,
A-ma-zing pity, grace unknown!
And L-o-v-e beyond degree!"

No words can convey to you the infinite tenderness with which he pronounced this hymn, looking round upon the congregation, his eyes swimming with tears."

Mr. Elliott, the distinguished portrait painter, mentions a circumstance which he witnessed in this church. "It was a cold November day, and Dr. Lansing was preaching with his cloak on. He was about concluding his discourse and was dwelling with extreme fervor upon the vanities of this world, the pride of life, the fame of earthly station, the profuse adornment of this poor, frail, failing, dying body, when approaching the edge of the pulpit, he swung his dark blue cloak gracefully from his shoulders, slipped two rings from his long slender fingers, and dropped them all into the area below, in front of the deacon's seat, saying as he did so, "Thus do I cast off all these poor adornments of this mortal body, these perishing baubles of an hour. Let us pray for a robe of righteousness to adorn the soul, that we may *ourselves* become the jewels which sparkle through eternity in the diadem of the Redeemer. Let us pray!"

One who has ever heard Dr. Lansing in prayer can easily conceive what a supplication followed this appeal to the feelings of his congregation. There was nothing melodramatic in the act. There was not a single person in the congregation, I venture to say, who did not regard it as the result of spontaneous, irrepressible emotion.

In a semi-centennial discourse, Dr. Lansing thus sums up the general results of his ministry: "To sum up all, to the glory

of the blessed and adorable God, I would say that I have been instrumental in establishing various institutions of learning, for the instruction of both sexes; was one of the original trustees of Hamilton College; was the principal building committee and financial agent of Auburn Theological Seminary, and for four years gave occasional instruction in the department of Sacred Rhetoric. I have been instrumental in erecting, enlarging or modifying eleven houses of worship. For all this I adore and magnify the great and blessed God. But more than all this, and unutterably beyond and above it all, I do adore Him for having condescended to employ me, so unworthy as I am, in being principally instrumental in promoting at least sixty revivals of religion, in upwards of forty different places."

Rev. Josiah Hopkins was installed on the 28th of September, 1830, and dismissed April, 1846.

Father Hopkins, as a public speaker, was a contrast to Dr. Lansing. His power lay in his prudence, devoutness, wisdom, constancy, and clear exposition of the law of God. He expounded the Scriptures with conciseness and cogency, and he presented the doctrines and practical truths of Christianity with fidelity and in order. He was one of the preachers who is not afraid to attack errors in doctrine. He felt called to use his power for years after he came here, specially against the false system of Universalism. Upon this he dealt incessant blows. While he was thus discomfiting error, he was presenting in clear, cogent statement, and with earnest solemnity, the justice of God's law, the plan of salvation, and the saving merits of Christ. His preaching was throughout effective for the thorough conversion of sinners, and the grounding of God's people in the faith. He was calm, patient, "apt to teach, sober, just, holy, holding fast the faithful word, and able by sound doctrine both to exhort and to convince the gainsayers."

On the 29th of July, 1846, Mr. Henry A. Nelson, a licentiate was ordained and installed, and remained pastor for ten years, when he removed to St. Louis. Dr. Nelson has just accepted the professorship of systematic and pastoral theology in Lane Seminary. He was moderator of the last general assembly. He is not yet properly the subject of history.

Charles Hawley, the present pastor, was installed Nov. 5th, 1857.

In January, 1818, the membership of this church was 235. In February, 1823, it was 475. This has been the average until lately, when the number has increased to 591.

One hundred and one were added during the year 1866. Regular church collections during the same year, amounted to \$2,378, miscellaneous benefactions, \$1,800, congregational expenses, \$4,290. The pastor's salary is \$2,000.

THE BAPTIST CHURCH.

The first gospel sermon known to be preached in Cayuga County, was by Elder David Irish, a Baptist at Scipio, in 1794. He was born in Dutchess Co., 1757, and lived until he was about 17 years old in ignorance of divine things, when he was converted, manifested a gift for public speaking, and at 30 years of age became a preacher. In 1794 he came to this country, then a wilderness, and raised the standard of the Cross. With a zeal, love and perseverance, seldom surpassed, he prosecuted the work of the Lord, preaching in different settlements, and gathering bands of disciples. In five years ten Baptist churches were planted in this region, consisting of 497 members, principally through the faithful labors of Elder Irish, and in 1799 these churches were united under the name of the Scipio General Conference. We have now in this city a Christian woman, who is the 15th child of this admirable missionary, and emulates his labors as she visits from house to house, the representative of the Female Bible Society.

The Baptist Church in Auburn, was constituted Feb. 17th, 1819, by a council composed of delegates from the First Church in Aurelius, and the churches in Mentz, Brutus, and Owasco. The church numbered 36, and their first pastor was Elder C. P. Wyckoff, who preached his first sermon in the Court House, June 4th, 1820. He labored for ten years and left the church well established, with a convenient house of worship—the brick building on South street, now occupied as a furniture ware-room. He was a man of excellent sense, and highly respected. He was not a great preacher, but a good pastor. He was succeeded by John Blain, who would, in these days,

be called a "sensation preacher", and was in striking contrast to his calm and careful predecessor. During one year of Elder Blain's ministration, 157 were added to the church by baptism, the largest number ever received in one year. Mr. Blain remained three years, till 1833, and was succeeded by Rev. I. M. Graves, who proved to be unsound in the faith, was dismissed at the end of two years, and afterwards became an Universalist preacher.

Elder S. S. Parr, became pastor in the fall of 1835, and served the church between three and four years. His labors were crowned with the Divine blessing from the beginning to the close. He left the church in a highly prosperous condition.

James Johnson, a Scotchman, became pastor in 1839. He was a man of superior talent, but so arbitrary in discipline as to cause a division of the church. Mr. Johnson, with a minority seceded, and held meetings in the Court House for about a year, when the enterprise was given up.

Elder A. Pinney came in 1841, and remained two years. A powerful revival in which 95 were baptized, signalized his labors.

Elder J. S. Backus became pastor in the spring of 1843, and continued 7 years. The present stone church had been built in 1833-4, but a debt remained upon it. Elder Backus found the church under heavy pecuniary embarrassments, and divided in their views upon subjects connected with the labors of former pastors. By his faithful and judicious efforts the church was delivered from debt, and became united and prosperous. Dr. Backus is now chairman of the Baptist Home Missionary Society, and is widely known as a man of energy and financial ability, as well as of devotion to the cause of his Master.

W. P. Pattison was an acceptable pastor, from 1850 to '55, and was succeeded by Rev. A. M. Hopper, settled March 1st, 1857, and dismissed July 1860. The present pastor, Rev. P. P. Bishop, was settled in Feb., 1861.

A year ago the church edifice was thoroughly repaired at an expense of \$2,500. The present membership is 388, 23 were received the last year. \$1,500 is paid the pastor. Donations the last year to the regular church benevolent societies were \$259.

A review of the history of this church, shows that it has been greatly blest with revivals. and yet not exempt from trial. Besides the one under Mr. Johnson's pastorate, there have been two seasons of adversity, one in its infancy, when diverse views about a case of discipline threatened annihilation, and the other from Campbelism which endangered the true faith. Now the steady growth and excellent standing of the church promise a future of prosperity.

SAINT PETER'S CHURCH

Was organized in July, 1805. Wm. J. Vredenburg, and Dr. H. Burt were elected wardens. Thomas Jeffries, J. Booth, Timothy Hatch, Wm. Bostwick, J. Higby, Joel Lake, J. Pierson, and E. Phelps, vestrymen. Before this organization an Episcopal congregation had been collected, and had enjoyed the occasional services of Rev. Davenport Phelps, the first missionary of this denomination who remained any length of time in this region. He administered the first recorded baptism in November 1803, upon the second son of William Bostwick. From this date to July, 1826, a period of twenty-three years, the recorded baptisms of adults were 27, and there is no record of confirmations. During the next seven years, under the rectorship of Dr. Judd, the baptisms of adults were 34, and the addition to the communion were 60. Previous to Dr. Judd's ministrations the congregation in pleasant weather, numbered about 50, and increased during his rectorship to about 300. William Bostwick, an excellent and liberal Christian, was the founder of the Parish and its chief supporter for years. He gave the beautiful lot on which the church stands. To him and to Dr. Burt, the Episcopal denomination is principally indebted for its successful establishment in Auburn.

In the rectorship of the church, missionary Phelps was followed by Wm. A. Clark, who remained during 1812, and subsequently became Rector of All Saints Church, in New York city. The previous year, 1811, a sanctuary had been built. It was a small plain structure of wood, was destroyed by fire in 1833, and replaced by the present stone church. Thus it appears that *eighteen* years after the settlement of the town the first house of worship was built by the *Episcopalians*.

D. McDonald was rector from Dec. 1813 to Feb. 1817. He afterwards became professor of languages in Hobart College, at Geneva. By the direction of his will he was buried in the yard of St. Peter's Church, and was the first clergyman buried in Auburn.

Wm. H. Northrop was rector during 1817. His health was feeble, and he died early at the South. One of his successors says of him, that he labored "with the fidelity of a saint, the talent of a master, and the zeal of a martyr."

Lucius Smith was Rector from 1819 to 1823. Samuel Sitgreave, from 1824 to 1826. J. C. Rudd, from Dec. 1826 to 1833. William Lucas, from Sept. 1833 to Aug. 1839. Charles W. Hackley, from Nov. 24, 1839, to April 1840. W. Croswell, from 1840 to 1844. Samuel H. Coxe, from 1844 to 1846. Walter Ayrault, from 1847 to 1852. E. H. Cressy, from 1853 to 1859. Charles H. Platt, from 1860 to 1861. J. W. Pierson, from 1861 to 1863. John Brainard, the present Rector, came Nov. 1st, 1863.

Dr. Hackley was subsequently professor at Columbia College. Dr. Croswell was afterwards settled in Boston. He was a Christian poet of high order, and eminent for his gifts and graces. He died as the ordained servant of God might wish to die, on his knees, in the pulpit, having just offered the closing prayer of the service and pronounced the benediction.

The number of families connected with the congregation is 278. Number of individuals, 971. Number baptized during this year, ending Aug. 1st, was 47. Confirmed 50. Number of communicants, 334. The pastor is provided with a superior parsonage, and a salary of \$1,600. \$800 is paid for church music. Income from pew rents, \$3,300. Offerings, for missionary and church objects during the last year, \$3,553.

The Society intend to enlarge the present edifice next year, and as soon as this is accomplished, to build another church on the lot already secured at the corner of East Genesee and Fulton streets, and thus to furnish church accommodations to that part of the city.

THE METHODIST EPISCOPAL CHURCH

Was organized April 28th, 1819, the society was small until 1834. The stone church in North street, recently burned, was

built by John Seymour and Talmadge Cherry, at their own expense, and was dedicated on the 6th day of February, 1833. In April, 1834, Mr. Seymour sold and conveyed by deed the property to the trustees of the church for \$5,500, for which deed the trustees gave him a bond covering the amount. This bond was sold to James Hall, of New York, who in 1839, commenced a suit for its payment. There was an informality in the bond which held the trustees, but not the church, and a resolution was passed by the trustees to execute a bond and mortgage, conditioned as follows: That the unsold slips be first subject to sale, then the basement rooms, and then the movable property, before the house and lot should be offered for sale. This conditional bond and mortgage was received by Mr. Hall in exchange for the one he held. In January, 1841, this mortgage, together with another held by Daniel Miller, amounted to \$5,398, and to meet this debt, there seemed to be no financial ability in the Society. The District Conference petitioned Mr. Hall to relinquish a part of his claim, but in vain. Thereupon application was made for help to the Oneida Conference, which generously agreed to raise \$4,000, provided the church would pay the balance of \$1,400. This proposition was accepted by the church, and an agent appointed to raise the money. The Conference performed their part of the contract, but the church did not, and so it struggled along, with its debt increasing by interest, until 1859, when it resolved to make one more effort for deliverance. The debt had now grown to \$2,500. Another appeal was made to Conference. It was nobly met. Conference agreed to pay one half, and did so, and the church paid the balance, and was at last established on a sound financial basis. In 1865, the edifice was thoroughly repaired, and a new organ purchased under the administration of Rev. W. C. Steel, and the total expenses of the year amounting to \$5,000 were met with a promptness that surprised the most sanguine members. A future of prosperity now seemed to be in store, after nearly a half century of struggling for existence,—but last April, the entire structure, including the organ, was destroyed by fire, in mid-day.

Fortunately there was an insurance upon the building of \$6,000, a subscription was raised the same evening among the

members of \$4,000, and the church entered with a true spirit of self-sacrifice upon the work of rebuilding in a more desirable part of the city, with enlarged accommodations, and with superior architecture. The fire occurred during the last day of the session of Oneida Conference, and the intelligence produced a profound sensation in the body. One member arose and exclaimed, "My God! what more will the struggling church of Auburn be called to pass through!" The appointments of the year had all been made, but the question arose, who can marshall the forces in Auburn with the most skill? Rev. Mr. Searls was appointed the standard bearer, who had just been assigned to Utica. Disciplined from boyhood to grapple with obstacles, and experienced in the duties which would be specially demanded, he undertook the enterprise, and has carried it forward as a workman that needeth not to be ashamed. An eligible lot was bought for \$10,000, and the church is contracted to be built for \$35,000. The lecture room is promised to be ready for use on the 1st of next January, and the church to be completed on the 1st of September. The old lot pays for the new lot. Besides the stone from the old building, the present available funds from insurance, donations, and subscriptions, amount to over \$20,000. The contributions to the regular church benevolent societies during 1866 amounted to \$2,850, of which \$2,205 helped to swell the great Centennary collection of \$7,000,000. The society provide for the pastor a parsonage and \$1,600. \$1,600 salary.

THE WALL STREET M. E. CHURCH

Was organized Aug. 25th, 1856, with nearly 50 members, the sanctuary is 30 by 50 feet, and cost \$3,500. Rev. B. I. Ives was the first pastor, and Rev. S. Stocking officiates at present. His salary is \$700 and house rent. The membership is 156.

Mr. Ives came to Auburn, in July, 1856, as pastor of the North Street Church. He held a third service on Wall street, as he had a class in that district. When his term had expired at the North street church he organized the church in Wall street, in the vacated school house. A revival followed, and fifty members were added. Mr. Ives remained pastor for three years. In December 1856, he was appointed chaplain of the Prison,

which position he now holds. His present congregation numbers 1,100, which includes officers and visitors. He has no fear of stormy Sundays, nor indeed of anything else. He reports that quite a number of his people are Christians. The Sabbath school which meets at half-past seven in the morning was never in so good a condition. The oldest teacher, the venerable Dr. Taylor, now 83, in ten years, has missed but two Sabbaths, and these occurred during the last illness of his wife.

The two Methodist papers published in this city have exerted an excellent influence. The "Northern Christian Advocate" was organized under the present arrangement in 1844. Dr. Lore is its accomplished editor. Its circulation is 10,000.

The "Northern Independent" was established by its present able and fearless proprietor and editor, William Hosmer, in 1856. Its circulation is 2,500.

THE SECOND PRESBYTERIAN CHURCH

Was organized on the 10th day of November, 1830, with sixty-six members. On the same day Daniel C. Axtell was ordained and installed. Within the first year after the formation of the church, 120 persons were added to the original number. In 1832, 81 were added on confession, and 27 by letter. In 1837, 65 were added, and in 1840 the whole number was 263. In 1853 the number was reduced to 170. In 1859, 45 were added. In 1864, 64 were added, and in 1867, 59 were added. The whole number now is 333.

Mr. Axtell was dismissed in 1836, on account of ill health. He was a laborious and excellent pastor. In November, of the same year, Rev. L. E. Lathrop, D. D. was installed, and was pastor for nearly 15 years. He was a theologian of superior attainments, and was thorough in his pulpit preparation, but he was not remarkable for pastoral efficiency or for the management of affairs. He was succeeded by Rev. E. D. Morris, in May, 1852, who left in November, 1855, to become pastor of the second Presbyterian Church of Columbus, Ohio, the capital of the State, where he had a large and influential congregation, which, during the last twelve years has enjoyed numerous revivals, and has built and paid for one of the most commodious and tasteful church edifices of the State. Dr. Morris has just

removed to Lane Seminary, where he is Professor of Ecclesiastical History and Church Polity.

Prof. Huntington, of the Theological Seminary, supplied the pulpit, until your speaker became pastor of the church, in September, 1858, and remained a little more than three years. Rev. S. W. Boardman, the present pastor commenced his labors in June, 1862, and was installed Oct. 14th. The present edifice was erected a little subsequent to the organization of the church. Extensive improvements have since been made, and the Society is out of debt. Two years ago a parsonage was added to the property of the Society. \$1,500 salary is paid, with the use of the parsonage. \$1,157 were contributed during the year 1866, to the regular benevolent operations of the Presbyterian Church, and \$6,457 were expended by the Society. Total, \$7,614.

Of the formation of the Second Church, it is fitting to say, that it was organized for two reasons—because another church was needed, and because of a divergence of views between members of the 1st Church about measures for the promotion of religion. A distinction had lately been drawn throughout the Presbyterian and Congregational churches of the State, between “old measure” men, and “new measure” men—corresponding to the distinction between Conservatives and Radicals in politics. The old measure men liked what was old—what had been tried by experience and proved to be sound—old doctrines—old styles of preaching—old orders—discreet ministers. They feared change, lest change should involve disaster. They were suspicious of alleged improvement, in a system for the promotion of religion, which appeared to them so nearly perfect. They shook their heads at new fangled notions. Their fathers followed in the old way and walked uprightly, and they would not be wise above what was ordained by their fathers.

The “new measure” men, on the other hand, were in favor of progress and improvement; they were aggressive in their spirit; they yearned for activity; they wished to introduce a more vigorous, outworking life into the body of the church. The former party, unless stimulated by the latter, were in danger of relapsing into inertness. The latter party, unless controlled by

the former, were in danger of launching forth into extravagancies. These two parties were found in most of the churches, and were not to be deprecated, if each could only recognize the excellencies of the other. But where a church was large and a place was growing, the differences usually resulted in the formation of another church, and this was the result in Auburn. The conservatives did not approve of Mr. Finney, nor of Dr. Lansing, because he sustained Mr. Finney. At a meeting of brethren called to consider differences and to devise a mode of harmonious action, the conservatives insisted on the dismissal of Dr. Lansing, and as the other party would not hear to this, and was a majority, they withdrew, and with marked energy, built the Second Church. If previous to this division, a new church could have been organized by a colony sent forth from the first, with fraternal benediction, it would have been the best experience. But Dr. Lansing did not encourage colonizing. He loved all his people so tenderly that he could not bear to part with any! And so, as a new church was not formed in the "more excellent way," it had to be formed in the way which is now—history.

A similar history, and yet singularly contrasted, belongs to the formation of the

CENTRAL PRESBYTERIAN CHURCH.

In this case the conservatives did not leave, and the differences had their root in national affairs, yet were extended so as to reach into the management of the church.

The Central Church was started because it was needed, and the need was so widely appreciated, that one of its elders came from the Episcopal denomination, another from the Congregational, a third from the Dutch Reformed, the S. S. Superintendent from the Methodist, the pastor from the Presbyterian, and the organizer from the Theological Seminary.

"Central" was organized Jan. 28th, 1862, with 60 members, in the hall now occupied by Young Men's Christian Association.

The present pastor was elected at that time. The chapel having 500 rented seats, was dedicated Dec. 12th, 1862. The membership is now 275. The Sabbath School quarterly collections reach nearly one hundred and fifty dollars each. The lar-

gest amount of money raised by this church in any one year, (except the year in which the chapel was built,) is \$4,481, in 1864, distributed as follows: Foreign Missions, \$100, Home Missions, \$140, Sanitary and Christian Commissions, \$1,130, Congregational Expenditures, \$3,111. Last year the Home Missionary Collection, was \$450.

When the chapel was built and paid for, it was thought best for the growth of the church, that it be mutually agreed that the worship should be held in the chapel for five years, and during this time the energies and benefactions of the church be devoted to spiritual upbuilding and thorough organization. The growth of the congregation in numbers and in wealth has been greater than the most sanguine anticipated, and now that the five years approach completion it is felt to be unwise to build on the original plan. A larger lot is needed. The location on the corner of Court and Genesee streets is most desirable, and negotiations have been carried on for months, with nine heirs and a life interest, for the purchase of that property, but as yet without success. Last Spring, on credible information, that the property on the corner of James and Genesee streets was in the market at the high price of \$10,000, the trustees with commendable spirit offered to take it, but did not secure it. When the present lot was obtained, the property in the rear and the corner lot ought to have been purchased, but at that time the trustees did not foresee the present needs of the congregation. If no larger lot can be obtained the congregation will take down the present building and erect a tasteful stone church in the old English style of architecture, which will seat 600 people. A Presbyterian Church is needed in West Genesee street, which will accommodate 1,000. But the Episcopal Church, when enlarged, may accommodate the balance. When one considers what trouble Central Church experiences, because a sufficient lot was not obtained at the outset, one is reminded of the saying of a distinguished French author, "it must be that truth is a Divine thing, since the errors of good men are as fatal to humanity as vice, which is the error of the wicked."

You will permit me to add that the strength of Central Church, with Christ's blessing, lies in its Sabbath School, the joy in its Unity, and the hope in its Young People.

THE WASHINGTON M. E. ZION CHURCH

Was built in 1847. Elder Henry Johnson, of the Genesee Conference collected the funds. The first trustees were Joseph Quincy, Jacob P. Jordan, and Wm. Johnson. The first pastor was Joseph P. Thompson. About twelve years from the time of organization, the Society was in debt about \$200, which was paid by subscriptions collected by Rev. Chas. P. Bragdon, a superannuated minister, who was not of African blood. He had the property deeded to the Mayor and Common Council of Auburn. The church has just been repaired and improved at an expense of \$400, \$44 of which remains unpaid, which sum we shall be happy to receive to-day from any benevolent individual. The present pastor is John H. Burley. His salary is \$500. The membership is 54.

There are two churches in this city with which Presbyterians do not fellowship, because the one believes too much, and the other believes too little ; yet a record of each is suitable.

THE CHURCH OF THE HOLY FAMILY

Began its life about the year 1836. The first permanent pastor was Thomas O'Flaherty, who came in September, 1845, and remained eleven years. He returned three years ago last May, and is now the pastor.

Meanwhile Rev's M. Kavanaugh, M. Creedon, and James McGlew, have been settled over the church. The first building for the church was bought of the Methodists, and is situated on Chapel street. The present edifice on North street, was built under the administration of Mr. Creedon, at a cost of \$30,000. It seats 1,200. The corner stone was laid in September, 1858, and was finished in 1860. There is a mortgage upon it of \$9000. The congregation numbers 4,000 souls. The income from pew rents and Sunday collections is \$3,500. Mr. O'Flaherty has an assistant, and it is designed next year to begin the work of erecting another church in the west part of the city. There is a society of the "Sisters of Mercy," numbering seven, in connection with the church, who devote their time to the instruction of children, to the care of the sick, and to works of charity. The day school, which is under their charge, has

400 pupils. It is proposed soon to commence an orphan asylum. The Sisters of Mercy are now employed a portion of the time in the care and clothing of destitute children. The growth of this church since 1863 has been remarkable. Then only two thirds of the seats were rented. Now an additional building is needed. The present edifice was built without help from abroad, and its current expenses are met by its members. No help is expected from abroad for the erection of another church, unless it be an incidental gift, from some individual, or a collection from some sympathising congregation.

There is a small congregation of German Catholics in Auburn, who are under the care of a priest who lives at Rochester.

THE UNIVERSALIST CHURCH

Was organized on Academy Green, April 12th, 1821. The prominent men of that meeting were Lyman and William Paine, Jarvis and Elijah Swift, Henry Roberts, Ulysses F. Doubleday, Geo. Standard, and Samuel Hunter. It was reorganized under the laws of the State, April 24th, 1833. The prominent men at this meeting were Allen Warden, Ezekiel Williams, Wm. H. Coffin, E. A. Warden, Josiah Barber, Ira Curtis, Amos Underwood, Lyman Paine, S. Lombard, Jr., and Chas. Coventry. The first pastor was Geo. W. Montgomery, from 1834 to 1844. He is now residing in Rochester, in feeble health. He is one of the honored and loved ministers of the denomination. Previous to his coming, the variously distinguished Orestes A. Brownson, ministered to the congregation as stated supply for some time. The second pastor was H. L. Hayward, 1844-5, now preaching in Tecumseh, Michigan. J. M. Austin was the third pastor, from 1845 to 1850. W. R. G. Mellen, was the fourth, 1851-5. D. P. Livermore, was the fifth, 1856-7. D. K. Lee was the sixth, 1858-65. R. Fisk, the present pastor, was settled Sept. 1st, 1865. Mr. Mellen was sent by Mr. Seward on an embassy to Mauritius on the coast of Africa, and is now Secretary of the N. Y. Conference of Unitarian Churches. Mr. Livermore is editor of the Chicago New Covenant. Mrs. Livermore was one of the prominent women in the Sanitary Commission for the North-West, and a pioneer in the Chicago Sanitary Fair.

Mr. Lee is now pastor of the Bleeker street church of New York. I improve this opportunity to pay a tribute to the services of this excellent man in behalf of the country and liberty during his residence in Auburn. He shared with the public men of the city in the peculiar responsibilities and burdens laid upon them during the war, and his departure was felt by all the people to be a loss to the community.

The present church edifice was erected in 1847, and during the last year has been refitted at an expense of \$1,500. Number of families now renting seats, 193. Number of communicants, 108. Baptisms during the past year of adults, 8, of children 12. Salary of pastor, \$2,000. Income of Society last year, \$3,500. There has been paid during the past year, besides the above, into the General Missionary Fund of the denomination, \$1,400. Other benefactions \$196. To the Parish Library, \$109. Total expended during the year, \$5,205. The ladies have organized for the building of a parsonage, and the Society hope before long to make this desirable addition to their property, and to the comfort of their pastor and his family.

THE THEOLOGICAL SEMINARY

Is owned and controlled, not by a close corporation, but by the Presbyteries comprised in the bounds of the Synods of Geneva, Genesee, Onondaga, Utica, and Susquehannah. These Presbyteries elect a Board of Commissioners consisting of two clergymen and one laymen from each Presbytery. The superintendence and management of the Institution are in the hands of these Commissioners, who hold office for three years. They elect the trustees, appoint the professors, and with the concurrence of the trustees fix the salaries, and make the appropriations. It is the Seminary of the Presbyterian Church of Central and Western New York.

At the meeting of the Synod of Geneva, held in Rochester, February 1818, the subject of the establishment of a Seminary in Western New York, was discussed for two days, and referred for advice to General Assembly, which referred it back to Synod as best competent to decide. The Synod was convened in this city, in August, and decided upon Auburn as the location,

if sufficient donations were made. Whereupon six acres of land were given by the Hardenburgh family, and two acres by Glen Cuyler of Aurora. The lot was afterwards increased by purchase to twelve acres. Thomas Mumford, gave \$2,000; N. Garrow, and E. S. Beach, jointly, \$2,000; David Hyde, and John H. Beach, jointly, \$2,000; Dr. Lansing \$1,000; Horace Hills, \$600; Robert and John Patty, jointly, \$600. The balance was in smaller subscriptions. The amount raised on this first subscription, was \$16,514. At a meeting of Synod held in Geneva, Feb. 9th, 1819, a committee was appointed, of which Dr. Lansing was chairman, to proceed with the building, and to secure incorporation. The interesting ceremony of breaking ground, took place 48 years ago next Saturday. Dr. Lansing held the plough and made the address, and Rev. William Johnson, now of Owasco, offered the prayer. The corner stone was laid May 11th, 1820, by Col. Bellamy, of Skaneateles, a liberal benefactor, whose name, and that of Col. Linklaen, of Cazenovia, inscribed on a silver medal, were deposited in the stone. On the same medal was also inscribed, "Behold I lay in Zion for a foundation a chief corner-stone, elect, precious." "Jesus Christ the same yesterday, to-day, and forever." In October, 1821, the course of instruction commenced with eleven students. The Professors were Dr's. Mills, Perrine, and Lansing. Dr. Richards was first elected, but declined. He came two years after, and his professorship of Christian theology was endowed with \$15,000, by Arthur Tappan, of New York, on the condition that "if at any time hereafter, any Professor, on this foundation, shall not fully believe and teach the true and proper divinity of the Lord Jesus Christ, the personality of the Holy Spirit, the total depravity of man in his natural state, and the eternal punishment of the wicked, then the founder of this Professorship reserves to himself, his heirs, executors and assigns, the right to reclaim and to receive back the capital fund hereby granted."

Doctors Cox, Halsey, Dickinson, and Hickok, were inaugurated previous to 1847, when Prof. S. M. Hopkins, of the present corps began his instructions. Since that year Dr's. J. Few Smith, Shedd and Long, have served and resigned. Dr. Hickok

has left for Union College Dr. Cox is in New York, Dr. Halsey is at Washingtonville. Dr. Richards, the prophet of sound theology and Christian dignity, Dr. Perrine, with his hallowed modesty and truthful glowing love for the Savior, Dr. Mills, the scholar, poet and humorist, have passed to their reward. The present Professors, Dr's. Hall, Condit, and Huntington, were inaugurated in 1854, Prof. Pierce was inaugurated last September.

It is a due tribute to the indefatigable industry and rare skill of three men, in the undesirable yet essential labor of collecting subscriptions, to record that an endowment of \$12,000 for Dr. Perrine's Professorship, that of History and Church Polity, was obtained by the late Dr. Miles B. Squiers, principally from members of the Brick Church of New York. On this subscription, Anson G. Phelps wrote \$1,000, and then conscientiously declined to pay it, for the reason, as it is understood, that the Seminary was anti-slavery and he was a colonizationist; but in his will was a legacy of \$3,000. Thus did the grace of God persuade this Christian merchant to fulfil his obligation with compound interest! But this incident should not lead to misapprehension in regard to the character of the Seminary. For the most part it was respectful to the oligarchic sceptre, which once rested heavily upon both State and Church. At one time it lost students on this account, when the influence of a visit from Theodore Weld, moved some to exalt the cause of the enslaved by seeking their theology where—none of the Professors claimed to be "sound and conservative." Indeed the prevailing sentiment of the Nation exerted its influence upon the Church of Auburn. The apostolic remembrance of "those in bonds as bound with them" found but imbecile expression from some of the pulpits; and it is not until later years, when the logic of events has been irresistible, that the Church as a whole, has maintained the identity of Christ's gospel with concern for the oppressed and the unity of the race. Now, the pulpit of this city, with sufficient but not excessive courage, devotes a fair proportion of prayer and preaching to the cause of Freedom, Equality, and the Country.

The subscription from Mr. Tappan, was obtained by Dr.

Lansing, and the money passed through his hands into the control of the Treasurer of the Seminary, Richard Steel. Dr. Lansing also went through this region of country, on collecting expeditions, and was largely instrumental in securing the first subscriptions.

The last general subscription which filled up the endowments of the four Professorships, was principally obtained by the late Frederic Starr Jr., whose virtues have been recently and fully set forth by Prof. Huntington.

The principal endowment of the new Professorship of Hebrew, was made by Mr. Robert, of New York, that modest Christian of systematic benevolence, who quietly endows one college in Constantinople, and another at Lookout Mountain. Professor Huntington had been for years, earnest and constant in his efforts for the founding of this additional Professorship, and this endowment was the result of his representations.

That Christian philanthropist and patriot Hon Wm. E. Dodge, of New York, is a large donor to the Seminary. Besides other benefactions, he has for years paid a liberal sum towards the education of from 8 to 13 students in this institution, in addition to those he has been educating at other institutions.

The Seminary has had its adversities. Its early life was of spiritual light, but of financial darkness. So late as 1853, all the Professors except Dr. Hopkins resigned, and for one year instruction was suspended.

This last year the Seminary has lost \$10,000 by the wicked failure of the Weedsport Bank. This sum was given by the late Peter Douglas, in the stock of that Bank, and efforts to dispose of the stock had proved unavailing.

The permanent funds of the Seminary are nearly \$200,000, of which \$125,000 is for the support of the Professors, and most of the balance for the assistance of students. The Institution is in sore need of a library building, of a better library, and of a fund for contingent expenses. Mr. Dodge has offered \$7,500 towards a library building whenever an equal amount shall be raised.

ARTHUR TAPPAN.

At the time of Mr. Tappan's subscription the prospects of the seminary were not flattering. Only one wing of the main

building, now called in honor of a late benefactor, Case Hall, had been put up. At the end of three years the number of students was less than at the beginning. This is not strange, for no means had yet been provided for their support, and the Professors, instead of attending to their legitimate duties, were obliged to spend their time travelling from town to town, to beg a living for the students and themselves. Things looked gloomy. Apparently the Faculty must be disbanded. It was then that Dr. Lansing went to New York to see what could be done, and had an interview with Arthur Tappan. The result of that interview was a subscription of \$10,000, which was afterwards increased to \$15,000, on condition that Dr. Richard's would accept the Professorship of Theology. Mr. Tappan exacted the promise that his name, in connection with the endowment, should be mentioned to no one, until consent was given, except the Treasurer of the Seminary. Dr. Steel says, "The time when Dr. Lansing informed me of Mr. Tappan's subscription, I shall never forget. 'All I asked of him' said Dr. Lansing, 'all I asked of him, was a thousand dollars, and I have ten thousand in my pocket,' and he wept like a child."

Afterwards, in succession, came scholarships, books, furniture of rooms, &c., but the starting point of the whole was the timely and judicious liberality of Arthur Tappan, then a young merchant. If he had merely set down \$15,000 in his will, the trustees would have looked for it in vain after his death. Indeed there might have been no trustees and no Seminary. Mr. Tappan did good with his money while he had it, and by a most kind dispensation of Providence, he was permitted through the long period of forty years to see the fruit of his beneficence. Hundreds of earnest, able, hard-working and honored ministers received their instruction in theology from the Richards Professorship, before the founder's death, and thousands of converts in Christian and in heathen lands, the fruits of their ministry, went before him to Heaven, to receive him into everlasting habitations. His name in past years has been often cast out as evil; like Leuconomos,

"He stood pilloried on infamy's high stage
And bore the pelting scorn of half an age."

At least he endured the hatred of half a country. But he lived long enough to see the cause he championed grow up from a dwarf to a giant, and opinion and victory come over to his side.

Drs. Perrine, Mills and Richards had all been pastors together in the Presbytery of Jersey. There they had been associated with Rev. Aaron Condit, father of the present professor, with Dr. Griffin, afterwards President of William's College, with Dr. McDowell and with Dr. Fisher, father of Dr. Fisher, of Utica. The original effort to secure Dr. Richards for the Seminary probably led to the coming of the other two; and the interest which the Jersey Presbytery had from early times felt in this region of country, favored the transfer of these three pastors to Auburn Professorships. This Presbytery had sent Missionaries to Western New York, when this was a pioneer land. Rev. Mr. Condit and Deacon Ball spent three months in Missionary work about the region of Owego and north to Aurelius. There were no organized churches then, or but few, and these good men would occupy much of their time in visiting at the scattered houses, holding religious conversation and presenting invitations for the preaching and sacramental services, which were held in every hamlet. There was also a large emigration from New Jersey to Western New York, and this constituted a bond of union.—Among the churches which founded the Seminary no Presbytery was held in so high esteem, and perhaps none deserved to be, as the noble Presbytery of Jersey.

Dr. PERRINE was a pastor in New York city, when called to Auburn, with high reputation as a sound divine. He was an acute writer in theological controversy, and took an active part in the Hopkinsian discussion. He was a warm, earnest and affectionate preacher, a christian of humility and gentleness of spirit, who was often likened to the apostle John. He was constitutionally diffident and retiring. In later life he became phlegmatic in temperament, lacked energy and was careless in his manner and easy in the performance of his professional duties.

HENRY MILLS was a man of strong character and distinct individuality. He commanded universal respect not alone by worth of character but also by dignity of person. His firm regular step as he passed from his house to the Seminary, had

its impressive effect upon the students. He had the reputation with some people of lacking deep sympathies; but the fact is that Dr. Mills was a man of such force and sweep of emotion, that he was compelled to this control of manner, lest he should be overcome by his feelings. When he went back to his church at Woodbridge, N. J., from Auburn for the first time, he consented to give the evening lecture, and took for his text, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." After speaking about five minutes with tremulous voice and quivering lip, utterance ceased, and the strong man took his seat. His audience were in tears but he was not seen to weep. After a brief pause his successor, Mr. Barton, made an appropriate response and concluded the meeting. Dr. Mills declined to preach on the next sabbath and left before the end of the week.

Dr. Mills was a man, in social life, of keen humor and of pungent sayings. He had no patience with sham and abhorred it whenever detected in one of his profession. How he would probe it with sharp, incisive thrust! He had a remarkable tact in discerning character, and would analyze people with such a searching, as reminds of that Word which is recorded to be 'sharper than any two edged sword.' Towards an occasional student, who might need to be relieved of either conceit or indolence, he was never regarded as tender or indulgent! But he did not employ his wit or sarcasm in the pulpit. His preaching was not sharp or stirring, but sober, plain, spiritual, with strict adherence to gospel truth. His voice was deep with a musical resonance in some tones. He usually extemporized the conclusion of a sermon with increased animation. His power lay in his scholarship, classical attainments and aptness to teach. His accuracy of knowledge and precision of statement were exemplified in all that he did. His penmanship was like printing and his step was like marching. He had considerable poetic ability and was fond of expressing himself to his friends in written rhymes, both pathetic and humorous. He made a translation of hymns from the German which is of value.

JAMES RICHARDS was of a poor family of New England, and was brought up on a farm. There lived in Norwalk, Connecti-

cut, in the last century, two maiden women, Phebe and Sallie Comstock, descendants of Christopher Comstock, one of the Pilgrim Fathers who came over in the May Flower. They owned and worked a valuable farm three miles from the town; led lives of Puritan piety and large beneficence; adopted and brought up not a few poor or orphan boys and girls, and kept a "Minister's Tavern." At their house President Dwight, Dr. Fisher and the other divines of the day always stopped when travelling on the Norwalk route, and were entertained with a generous and cordial hospitality. As the road between their house and the village was rough in primeval days, they always came to church on horseback, accompanied by Onesimus, a slave, who rode a third horse and carried the portmanteau, which contained the lunch to be eaten between the services, neatly spread upon a white table-cloth, and to which they invited the poor of the congregation. And let it be set forth in capitals that PHEBE WAS NOT ABSENT FROM THE CHURCH OF NORWALK A SINGLE SABBATH FOR FIFTY-ONE YEARS! Her niece, also named Phebe Comstock, succeeded to the farm and its prerogatives of adopting youth and entertaining ministers. She lived to be nearly one hundred years old. On Fore Fathers day she always set a bountiful table of roast beef and plum pudding, and if the table was not filled with guests the feast was eaten by the poor. The evening before Thanksgiving day she sent to her pastor two chickens and a young goose, and for twenty-three years Prof. Hall of this Seminary received this donation. To crown all, she provided one of the best of New England homes for twenty-six girls till they were married, and for thirteen boys till they entered upon a trade or went to College. James Richards was *one of her boys*.

Near the close of her life, when she still retained her mental faculties, Prof. Hall, in calling upon her, asked if she remembered Dr. Richards. No, she did not, she did not know such a man. "Why, yes, aunt Phebe, you remember James Richards, who was pastor in Newark, afterwards Professor at Auburn Seminary?" "Oh! yes, surely, I remember *our Jim*."

James Richards may be said to have been in all respects one of nature's noblemen. He was a man of tall form, large head, commanding stature and great dignity. His manners were unaf-

fect and honest. He hated cant, and his nature was so upright that he liked to do all business in an open, frank, unreserved way. And yet he was a man of singular sagacity, whose shrewdness was never at fault in competition with adroit and scheming management. He had a natural humor, with aptness in his way of stating things, and was in the habit of clinching statements with happy anecdotes, without being frightened if now and then the story was a little coarse. In this combination of honesty with shrewdness, of sober sense with humor, he was remarkably like Abraham Lincoln, whom he resembled also in gift at storytelling to illustrate truth, and in penetrating knowledge of human nature. They were both original men, coming up like native stock, autochthons, with characters of rare simplicity, and yet of such excellent judgment, that each was an oracle in his own sphere. Dr. Richards was without graces of oratory or the slightest ornamentation of style, with a strong, harsh voice, and yet there was a power in his preaching which no one could ignore. Like Mr. Lincoln he was a man of tender feeling and of a sympathetic nature, and when in the pulpit it was moving to see the blood mount to his face and the tears start to his eyes, when he dwelt upon the love of Jesus and the sacrifice on Calvary.

He was a thoroughly sound Calvinistic divine and yet a liberal Presbyterian, both orthodox and progressive, of the type which is less Scotch and more American. He was a theologian strong in a clearly defined belief and yet appreciative of differences and considerate towards honest dissent—equally free from vagaries and bigotry, from isms and obstinacy. He and his associates were apprehensive of the tendency to error of some of Mr. Finney's theological views, and of some of his measures to enthusiasm, and yet they were in warm sympathy with the revivals in which Mr. Finney labored, and Prof. Richards especially took an active part in the work. One of his published discourses is a criticism on Mr. Finney's theory of faith in prayer, and ably presents the orthodox view. But the influence of Dr. Richards, which was very great, was not in what he wrote, but in that practical wisdom and knowledge of men, which in the formative era of a country moulds affairs. As President Lincoln in the State, so was Dr. Richards in the church. For twenty years was he the Presbyterian Bishop of Western New York.

Perhaps the highest earthly honor bestowed upon Dr. Richards was his election as President of the Convention, which organized the New School Presbyterian Church, after the excising act of 1837. This Convention was held in this church Aug. 17th, 1837, and was composed of 155 Commissioners from Presbyteries in New York, Pennsylvania, Delaware, Ohio and other States. It held its session for four days, and every resolution was passed with entire unanimity. Dr. Richards, Dr. Lyman Beecher, Dr. Cox, Dr. Halsey, Dr. Hillyer, Hon. William Jessup, of Pennsylvania, and Hon. William Brown, of Ohio, were the guiding men of the Convention.

REVIVALS.

The Church of Christ in Auburn has been, from the first, distinguished for revivals. The leading idea of those who sustained them, was to arouse attention to religious concerns by special religious meetings, and then by their daily repetition hold the attention, till it became rooted in religious conviction, and bore the fruit of an abiding christian character. They were continued for weeks, and one, two, three, and even four meetings were held each day. Some were prayer meetings; some were allotted to lay exhortations; some to personal conversation; some to preaching. They were held at all hours. The rising sun looked in upon a company of suppliants. The man of business laid down his employment in its midst and went to the sanctuary; and at evening, especially, gathered men and women, the old and the young, either to hear, or to exhort, or to pray, or to scoff. For the time all other gatherings were set aside. The social party and the literary lecture were made secondary. Even useful and necessary avocations were more or less neglected. Eternal verities asserted a controlling sway over the mind. And these meetings were continued week after week. Hence they were called "protracted meetings." And they did not occupy the minds of a moiety only of the community; they were a living presence among the people, and a pressure upon the public attention. When they did not kindle enthusiasm they at least aroused opposition. Few were able to disregard, and fewer to despise. They were either loved or hated.

The first of these great revivals occurred in the year 1799.

Then most of Central New York received a copious blessing. So marked was the work that for a generation, 1799 was called "the year of the great revival." One fruit of this work was the planting of the church in Auburn.

The next notable revival occurred in the year 1817, the opening year of Dr. Lansing's ministrations. It commenced with his first sermons, and on the following August, 140 were received to the church at one time, filling the aisles and the space in front of the pulpit as they consecrated themselves to Christ. This revival was not limited to Auburn but was enjoyed by most of the churches in this region.

We cannot enumerate the smaller revivals. A great revival began in the summer of 1826, and its direct influence continued for three years. It was at the beginning of this awakening that Mr. Finney labored in this town. The work laid hold of the hardest hearts. One prominent man, on being invited to attend the meeting, took some silver dollars from his pocket and shaking his fist in the face of Christ's servant, said: "These are my gods." Yet that man went to hear Mr. Finney that evening, was convicted of sin, and overcome by the strain upon his spirit, of a will in conflict with God's spirit, sank prostrate upon the floor of his pew with a piteous wail. He did not leave the church till nigh midnight. He had been one of a club which met every evening to ridicule the revival. After midnight he sent for his companions and told them of his surrender to God, and from that time he was a pioneer in the works of the Lord, instant in season, out of season, fearless, successful. In a subsequent revival, said an impenitent man, "when I am converted I wish to be converted like Saul of Tarsus or ———."

Mr. Finney came to this city from Rome, where he had been holding protracted meetings, by the invitation of a half dozen men of the First Church, who spent a forenoon in consultation and prayer in a private room of the Bank of Auburn, and sent a special messenger to Rome, by the stage that afternoon, with the approval of the pastor. At that time it demanded positive convictions to give a man courage enough to be known as a "Finneyite." Mr. Finney was then, as now, one of the most remarkable preachers of America. With strong logical powers, and ed-

uated as a lawyer, he employed convincing argument. The law of God, in its various relations was his favorite subject, and he dealt largely in its terrors. Latterly he preaches more the love of God, and wins as well as alarms to repentance. His strength of mind is equalled by that of few. His emotional nature, also is deep, but is rarely allowed expression. He had not the grace nor the persuasive appeal of Dr. Lansing, nor the vocabulary and diction of Mr. Beecher; but for a certain scope of preaching he is unequalled,—that of impressive argument, and such presenting of the relations of religious truth, as in its completeness and clearness works irresistible conviction, and brings skeptic, infidel and apathist alike, into broken hearted submission to the power of God. He discusses much the moral government of God as applied to human accountability. Occasionally his flights of imagination are lofty, and his sweep of oratory, magnificent.

The next wonderful revival of this town occurred in the year 1831. Mr. Finney stopped here in the spring, on his way from Rochester to the East, and remained for several weeks. It was in this revival that a distiller of this town became a Christian, and was so soundly converted that he not only closed his business, but declined to sell his distillery, and let it rot to the ground. That man has been an elder of the First Church for thirty-one years. At one time 139 united with the First Church, and about half that number with the Second.

Another revival occurred in 1834, when Mr. Burchard was here. This noted Evangelist would preach, at the first service of the day, a sermon of power and aptness, but at the second service he would lose discretion and be guilty of extravagances in expression and improprieties of attitude. Unfortunately some of "Burchard's converts" as they were called, lacked the gift of continuance, and he failed to command the confidence of the entire church. Yet he accomplished much good. By original forms of presenting truth, and by peculiar illustrations, he arrested and held the attention of people who had been uninterested in religion. One incident will show the power of the work here. A well known farmer, living 12 miles south, was in the city, and by invitation went to one of the afternoon meetings. The next day he brought his wife to hear Mr. Burchard, and the

third day he rose in his seat, and said in full tone of voice "I ask the prayers of this church and congregation for myself and my wife who sits here by my side. My name is ———." He had been an influential infidel. He was afterwards the means of establishing in his neighborhood no less than twelve family altars.

At a revival in 1839, Mr. Avery, now residing in Cleveland, who has devoted his life to the work of an evangelist, and has accomplished much good, labored in this town with success.

In 1841, Rev. Samuel G. Orton, assisted Father Hopkins. Mr. Orton was a settled pastor in the south-western counties of the State, and was a holy man.

Several revivals occurred previous to 1857, when another glorious work of the Lord prevailed. The characteristic of this consisted in the absence of the evangelist, the small amount of preaching, and the large amount of prayer meetings. The manifested excitement was but little, yet the ingathering was large and excellent. A good work of grace among the young people occurred in 1863. During this, Mr. Hammond spent ten days with us, and also the beloved Ludlow, now in glory.

The last revival, nearly two years ago, began in the S. S. Co. Convention, held for three days under the leadership of Ralph Wells. It was distinguished for the conversion of men and women in the prime of life.

SOCIETIES AND SABBATH SCHOOLS.

We will not fail to note in the history of the church of Christ in Auburn, that in February, 1815, a Bible Society was formed at the Court House, of which Rev. H. N. Woodruff was President. William Brown, Esq., V. P. Rev. Seth Smith, Secretary. Horace Hills, Treasurer. Rev's Phelps, Parsons, Ford, and Rice, and Capt. J. Rhodes, Directors. They were all members of the Presbyterian or Congregational church. It is believed that this was the first Bible Society of Western New York, except the Female Bible Society of Geneva, and possibly the Female Bible Society of Cortland. The Female Bible Society of Auburn, was organized in 1860, through the efforts of Mrs. E. T. Throop Martin, who is the President.

The Education Society early enlisted some interest, but the collections were small. The first reported from the Presbytery

of Cayuga is in 1815, of ten dollars and thirty-one cents. The collections for Foreign Missions, Home Missions, and Tract Society, were liberal.

The first County Sabbath School Society was organized in this city, June 30th, 1860. Every year since the Society has reported a gratifying progress. Two years ago, Rev. W. C. Steel, of the Methodist Church, and your speaker, assisted in part, by Rev. P. P. Bishop, of the Baptist Church, held 26 town conventions in the 24 towns of the county. This was designed to be a thorough organization of the county. During the summers of 1866 and 1867, Mr. Henry Loomis of the Seminary, followed up this county work in the best way. Probably no part of the State is now more thoroughly enlisted in the Sabbath School work than Cayuga County. This last year there have been added to the number of schools, 50; of scholars, 2,790; of teachers, 313; of monthly papers, 2,100.

The first Mission School of this city was admirably conducted by Delos E. Wells of the Seminary, in the lecture room of the Second Church, in 1857-8, and numbered about 100 pupils. After Mr. Wells left, the school gradually subsided.

The next Mission School was started by the Central Church in the east part of the town, spring of 1863, J. P. Bailey, Superintendent, and ever since has been a good and growing school.

The attendance upon the Schools, last Sabbath, was as follows :

CHURCHES.	SUPERINTENDENTS.	Scholars.	Teachers and Officers.
First Presbyterian,	S. Hall Morris,	258	50
Baptist,	O. F. Knapp,	150	24
Episcopal,	Erastus G. Knight,	148	28
Methodist,	E. Stafford,	155	39
Second Presbyterian,	Dorr Hamlin,	111	28
Central,	J. P. Bailey,	153	32
Roman Catholic,	Jas. Maxwell and Jas. Hoey,	528	94
Universalist,	Dr. H. Robinson,	85	26
Orphan Asylum,	P. E. Stockwell,	85	12
Prison,	B. I. Ives,	225	23
Lewis St. Mission,	A. Grosvenor Hopkins,	40	11
Zion M. E.,	H. B. Lindsley,	27	7
Wall St. M. E.,	George R. Hopping,	81	20
Disciples,	D. C. Goodrich,	100	
Central Mission,	Henry Loomis,	150	
Lansing St. Mission,	E. B. Lansing,	40	9
Francis St. Mission,	E. L. Ford and S. C. Hoyt,	52	2

The Mission Schools are now under the supervision of the
YOUNG MEN'S CHRISTIAN ASSOCIATION.

Of this Society I am happy to record the excellent organization, and the commencement of what will prove to be, by the Lord's blessing, a great and good work. The Association includes some of the most gifted young men of the city. It has a commodious apartment, holds its regular meetings, and furnishes the beginning of a good reading room. It is now soliciting funds for the building of Mission Chapels, which are much needed. If the wealthy christians of the city would supply the funds it would do a noble work.

APPLICATION.

Christian brethren, from this history we draw one practical application. When the Second Presbyterian Church was built, the population of Auburn numbered 3,367 souls. A quarter of a century then elapsed, during which the population rose to 10,000, without the organization of a single church except the Roman Catholic. Nearly all that has been done by the Church of Christ in Auburn for church erection was done more than thirty years ago, when the population was between three and four thousand. Now the population is between thirteen and fourteen thousand. The First Church was built with a membership of fifty-seven.

Was it a piece of religious extravagance on the part of a former generation to do so much? Time has justified their forecast and vindicated their enterprise. They have the honor and we enjoy the fruits of their noble work. Did they not receive their reward? You will note that the period from 1816 to 1833, which may be called the era of religious enterprise and church erection in Auburn, was also the period of the great revivals which have consecrated this ground. The dedication of the First Church was followed immediately by one of the greatest revivals ever known, and by the fourfold increase of its membership. Its enlargement was soon followed by a revival scarcely less remarkable. The dedication of the Second Church was followed by a glorious revival. The dedication of the Baptist Church was followed by a revival which lasted three years, a period recorded as the blessed era of unity, growth and joy. The payment of the debt

on the Methodist church, and its subsequent improvement were both followed by the best revivals the Methodist church has experienced. The dedication of Central Church Chapel was quickly followed by a blessed work of grace, and the same history is true of the Wall Street Church. Are not these facts significant? The Church of Auburn needs more and better houses of worship. If the First Presbyterian, Episcopal and Central Societies should begin now to build houses which would accommodate each twelve hundred people, all the seats would be taken the first year. The population is rapidly increasing. Shall they be supplied with suitable sanctuaries? This question must be answered by the christians. It must be answered not only to man but to God. There is no escape. Doing naught is saying No—No to Christ! Alas! if any member of the Church in Auburn should fail of entrance into the Kingdom of Heaven, because his money was withheld when the Lord asked for it—who died for you and me!

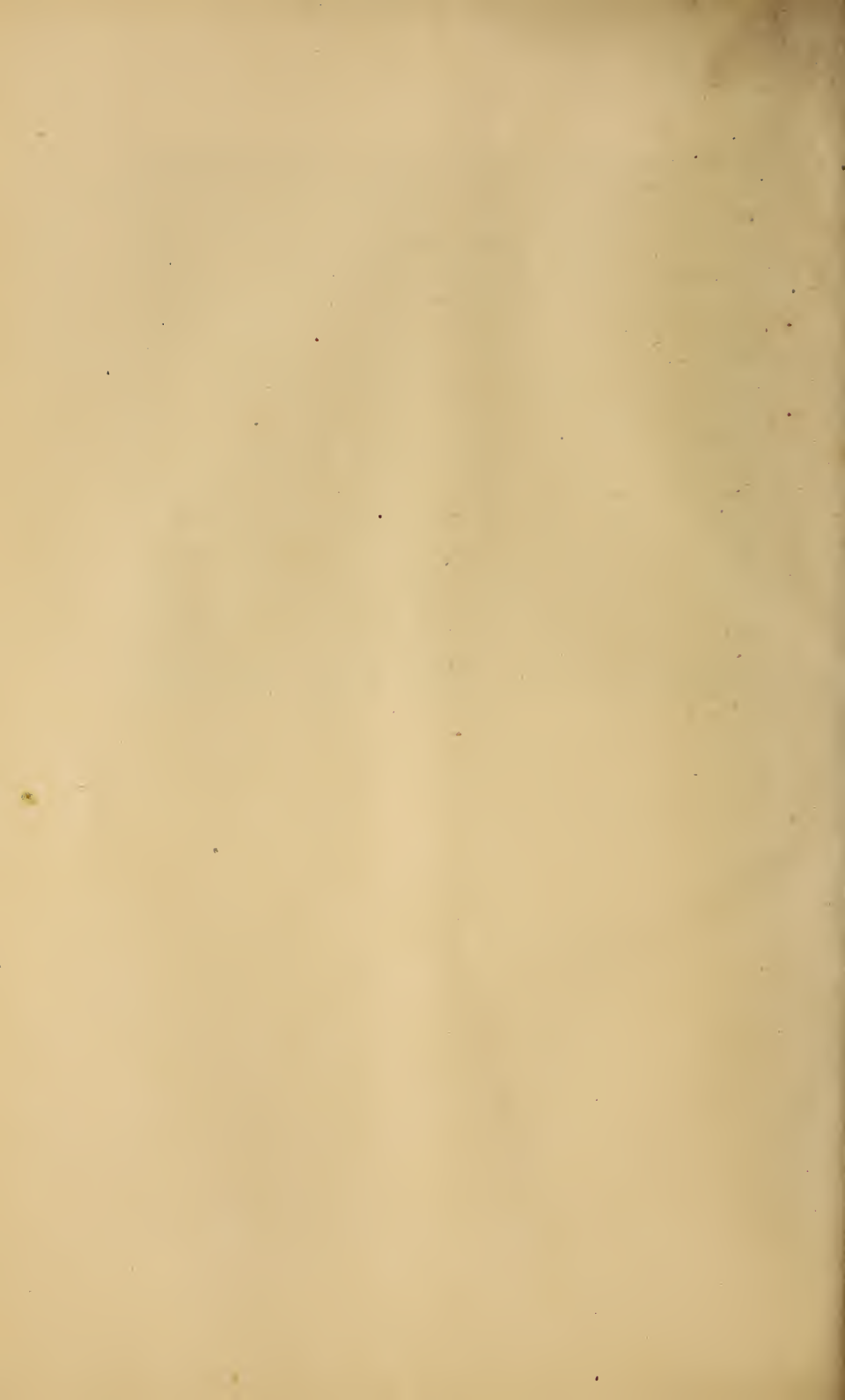
On this Thanksgiving day, as we review our prosperity as a community, our progress as a nation, the happiness of our homes and the comfort of our lives; as we praise God for his gifts of a Bible, a Sabbath, a Church and a Saviour; as we anticipate the joys of Heaven, gained by the outpoured blood of priceless life, shall we not consecrate ourselves to this work? And shall we not do it in the spirit of the text, "I am as thou art, my people as thy people?" Amen.

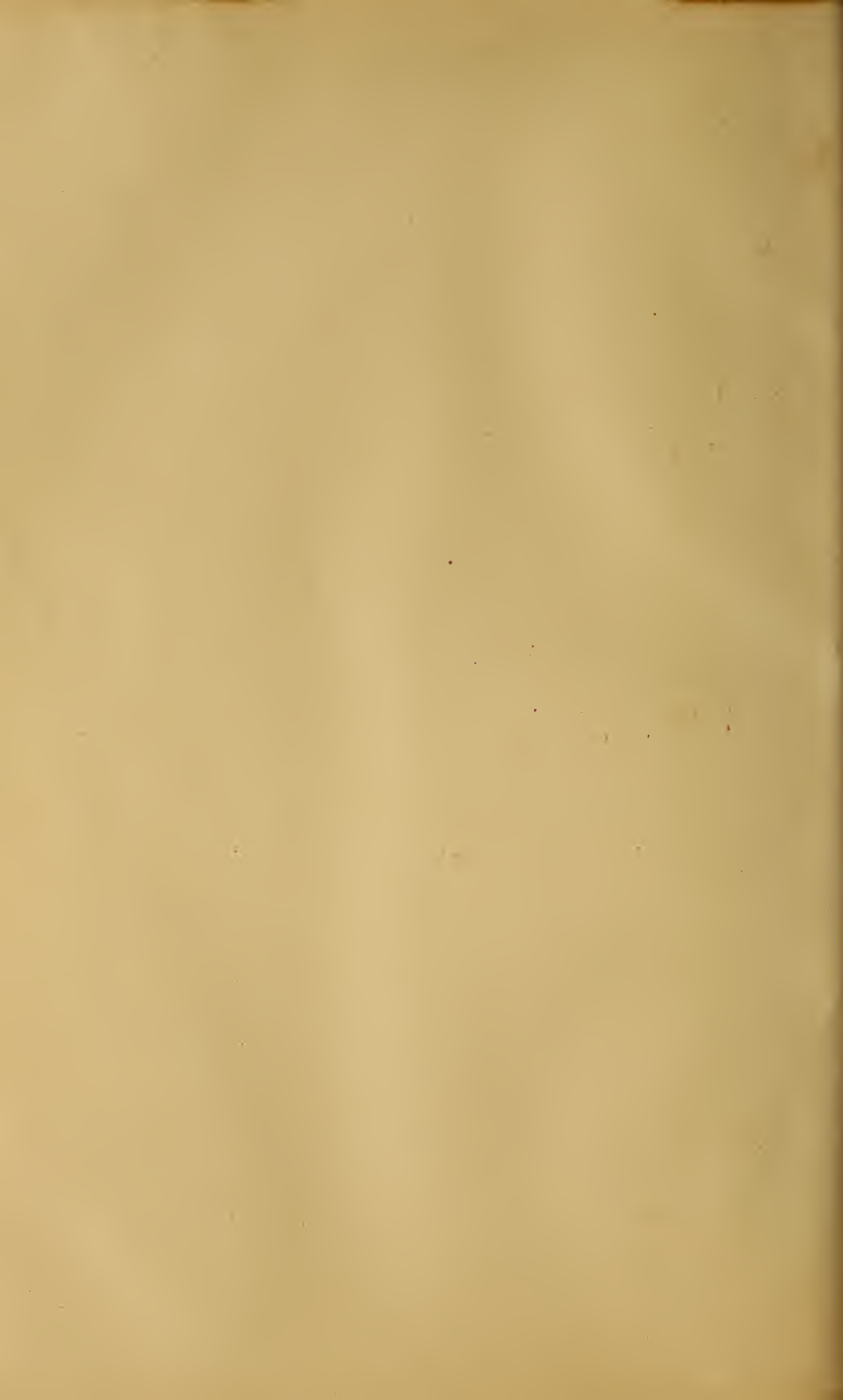
NOTES.

NOTE A.—It is now seventy-five years since the first house, as the home of civilized men, was erected in Cayuga County. Every white man, thirteen in all, then resident within the present limits of the county, took part in the raising. It was an event sure to pass into history. A piece of one of the logs of which it was built is now preserved as a relic. This house belonged to Roswell Franklin, for many years an Elder in the Presbyterian Church, of Aurora. He was one of its founders, and a tablet to his memory adorns the halls of the church.

NOTE B.—In 1793, ten families, started from Gettysburgh, Penn., and after two months pilgrimage, arrived at Ludlowville,

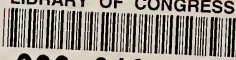
Tompkins Co., in July. In the spring of 1795 they came to Owasco, and being for the most part christian people, of the Dutch Reformed denomination, they immediately formed a church of that name. The first settled minister was Abraham Brokaw. For two years they held public worship at some private house in winter, and at a commodious barn in summer. In 1797 they built a log church, 25 by 30 feet, with a pulpit at one end, and a gallery on three sides. The logs were hewn on two sides, and the beams which supported the gallery were faced on four sides with the broad axe. The seats were made of the best of slabs. This sanctuary was situated six miles from Auburn, on the top of the hill beyond the Big Brook, the east side of the road, on the farm then owned by Jacob Brinkerhoff, and now owned by his grandson of the same name. This log church was used for worship till 1815, when a more modern edifice was built. But for many years after it did good service for the protection of flocks, the sheep however being only the type of the Christian fold. This was the first sanctuary built in the County. Since Thanksgiving day, the writer has been promised a cane from a preserved section of one of the timbers.







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